The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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TERMS OF THE LUMINARY.

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RELIGIOUS.

SOUTH SEAS.

On the 26th of April, 1827, Mr. and Mrs. Pitman, and Mr. and Mrs. Williams, missionaries of the London Missionary Society at the Society Islands, embarked for Rarotogna, (as the name is now spelled,) one of the Harvey Islands, about 600 miles S. W. of Otaheite. They arrived in safety on the 6th of May, accompanied by two native teachers, Tiberio and Papariba. The subjoined extracts are taken from letters of Mr. Pitman, dated Nov. 6th & 29th, of the same year.—*N. Y. Obs.*

NATIVE PREACHING.

On the Wednesday after our arrival, we attended service at the chapel, which was erected by the natives. It is about 300 feet long. It was completely crowded. Tiberio, the native teacher, preached. To me it was a pleasing sight; as, in all probability, this is the people with whom I shall spend my days. To see so large a building crowded with people, who but recently were pagans, now listening to the word of God, from the lips of a native teacher, of another island, produced feelings in my mind not easily described. Who could but exclaim, "What hath God wrought!"—who could but pray, Oh thou Head of the Church, begin and carry on thy regenerating, sanctifying work in the hearts of this long-neglected people.

ERECTION OF A NEW CHAPEL.

A few days after our arrival at this settlement, we had a general meeting with the chiefs and people, and proposed the erection of a place of worship, as they were attending in a temporary shed. This was unanimously agreed to, and the people, with their respective chiefs, immediately went away to cut down the timber. The next week, sufficient timber was collected to commence our building; and the principal posts were erected. It produced pleasing sensations in my mind to see such numbers of people labouring for so good a purpose, with their chiefs at their head. I could not but contrast their present employment with that of former times, when they were employed in cutting down wood, &c. to adorn their Maraes (their places of assembly) in their heathen state.

IDOLS OF RAROTOGNA.

Whilst we were putting up the rafters, the chiefs expressed a wish that two of their *tcrua-kinos*, (literally *evil spirits*) or idols, might be uncovered of their cloth, to wrap around, or ornament, the rafters; to which we agreed. As the natives were bringing them from the other settlement on their shoulders, and passing by the chapel, where we were at work, I felt a sacred joy in my breast, at the thought that these were no more considered as the gods of Rarotogna. I said to one of the chiefs, who was near me—"Behold the gods you formerly worshipped." He replied, "we were Etenes, we were in darkness then." Surely the *prince* of darkness must have gnashed his teeth at such a sight! These idols consist of a long piece of wood, about three inches round, with a representation of the form of their god at each end. No respect, as may be anticipated, is paid to decency in their construction. Around the middle of this idol is wrapped large rolls of cloth, which were tutued (or beaten) by the old women, and placed in their Maraes. If not too large, we shall most probably send one to England.

OPENING OF THE NEW CHAPEL.

On Friday, July 5, the chapel was completed and opened, for the worship of Jehovah. In the morning, the people assembled in front of the chapel, and partook of some refreshment, which had been prepared on this occasion. Several speeches were delivered by the natives, expressing their joy that the Gospel was sent to their island, and exhorting one another to cast off that which is evil, viz. their old customs, &c &c. and to attend to the instruction of their new Oromeduas, or teachers. After this, we entered the chapel. One of the teachers gave out a hymn, and Mr. Williams (who is now able to preach in the language) delivered a discourse to the people, from 2 Chron. vii. 16. Oh that the Lord may fill this house with his glory! Here may hundreds of his redeemed flock be gathered into his fold. The chapel is a fine building, 154 feet in length, and 56 in breadth.

TRANSLATION OF THE SCRIPTURES.

Mr. W. is translating the Gospel of John through the Tahitian into the Rarotognian, which will enable you to perceive the difference of the two dialects. If we had a press, we could at once print something in the language of the people,—for the want of which we find difficulty in instructing them.

NATIVE TEACHERS.

The two native teachers [who had been sent out previously, to labour at Rarotogna] have been the means of laying the foundation, but little more is done.

EFFECTS OF THE MISSION.

It has pleased the Lord to incline the hearts of this people to renounce idolatry, and embrace Christianity; and a few appear very desirous to know the truth. I trust the Lord has many souls in this island, whom he will acknowledge as his children in the day of final retribution. I cannot gladden your hearts by stating it as my opinion, that there are some who are born again of the Spirit; but I hope the day is not far distant when this happiness will be mine. Pray for us, *cease not* to pray for us,—"that the word of God may run, and be glorified among us." The same divine agency which is so essential to renovate and sanctify the heart of man, in Britain, is also absolutely necessary in Rarotogna.

BAPTISM OF NATIVES.

Since our arrival, I have baptized, in this station, sixteen adults and twenty-four children, and married thirteen couple. Mr. W. has also performed baptism at the other settlement, an account of which and the people he will transmit to you. The native teachers had, previous to our coming, baptized great numbers. There are still a great many who are desirous of baptism; but I have kept them back a little, to know something of their general deportment. Baptizing them indiscriminately, as they apply for this ordinance, is not likely to produce that veneration for it which I wish to impress upon their minds. I intend shortly, God willing, to establish a meeting for the candidates, previous to their baptism.

JEWS IN POLAND.

Some time since, the Rev. S. R. Maitland proceeded to the Continent, as a deputation from the London Jews Society, to inspect such of its missionary stations as he could conveniently visit. A letter has been received from him, dated Warsaw, August 20, in which he says—

"As to the state of matters in this place, I wish the Committee were here to see for themselves; especially I should like to take a turn in the Lezno with Mr. Norris. As to whether the Jews are in earnest, and in very great numbers seriously inquiring, it admits of no doubt. On Saturday week the missionaries were actually overrun by them. I found the house full when I went up in the morning; and when I went up in the afternoon, I expected from the numbers whom I met coming down the street, that all was over for the day; but when I came near the house, I saw at least, I think, 150 outside the gates, who could not get on the premises, and a great many in the yard, who could not get into the house. Those I had met were probably a previous set, who had been actually (I may say *forcibly*) turned out, to make room for a fresh set. In short, the eagerness of the Jews has stirred up the rabbi to vigorous measures. He has prohibited all Jews from sending their children to the school, or even entering the street where it is; and on Saturday a notice was posted in the synagogue, prohibiting all intercourse with the missionaries. This damped them a little, yet on that very day the missionaries had forty-five at their service, and crowds were about the premises, who did not venture in because the rabbi had spies.

A very fine old Jew, with a white beard, (just such a person as some of the best pictures represent St. Peter,) came to me day before yesterday and said, "I don't know any thing about the prohibition; I am for myself. If I were to go to the rabbi, and ask him for a book, he would not give me one; so I must come where I can get one; I've no money; I will pray for you." In such a case, I do not know how to refuse, and I am glad to think, that he got a Psalter for nothing, and should have been, even if it had cost the Society 3s. 6d, instead of 3d.

CONVERSION OF FIVE JEWS.

Very recently, five Jews of respectability, of good property, and of considerable learning and acquirements, have been converted to the Christian faith, within the city of London. We mean not to say that having been careless Jews, they have, for some secular and worthless object, become nominal Christians,—an event which, to us, would have been a matter of perfect indifference: but, that having had their attention directed to the grand subject at issue between the Jewish and Christian churches; having, with the Scriptures in the original, as their text-book, entered into a careful and protracted examination of the subject, in company with a Christian friend, who is both a good Hebraist and Grecian; having in the progress of the lengthened discussion displayed all the contempt for Christianity, and all the enmity and hatred to it, which are common among their countrymen;—they have at last fallen under the pressure of the evidence in support of the grand truth, which, opened in the Old Testament, is perfectly unfolded in the New, and have believed, as far as man can judge, with their heart, on Jesus Christ as their Saviour and their Lord.

London Evangelical Magazine.

LUTHERAN THEOLOGICAL SEMINARY.

The Lutheran Churches are endeavoring to raise a permanent fund of $10,000, for the purpose of enabling the Directors of the Theological Seminary at Gettysburg, Pa. to call a second Professor from Germany. Ten persons have subscribed $100 each, on condition that ninety others will do the same.—*N. Y. Obs*

Good Farming.—It is stated in the Palladium that J. L. Boylston, Esq. of Princeton, has raised this year from 3 1-2 acres and 28 rods of ground, two hundred and twenty-six bushels of corn, averaging 61 1-2 bushels of shelled corn per acre; and also, on the same land, 50 cart-loads of pumpkins, and 120 bushels of turnips. *Ib.*

From the Am. Sab. School Mag.

CHRISTIAN FAITHFULNESS REWARDED.

A few years ago, when residing in a pleasant village in the State of Massachusetts, I was providentially directed, on a fine evening in the month of June, to change my accustomed walk for exercise. In my walk I was accosted by an interesting child, who inquired if I were not one of the Sabbath School teachers? On hearing my affirmative answer, she sighed, and observed that she had long been anxious to attend the Sunday School, but her parents had forbid her. I asked the reason of her parents' objections. She wept profusely, and said her father was intemperate, and her mother so wicked, that when she asked to go to the Sunday School, they would chastise her for it, and on the Sabbath they would make her work all day. "O," said she, "if my parents were willing, how glad I should be!" "Will you direct me, my child, to your home? I will have some conversation with your parents respecting your coming to Sunday School." "O yes," she replied, "and will thank you too."

On entering this mansion of parental cruelty, I breathed forth a prayer to God, that he would cause this visit to be long remembered by me, and by all its inmates. The child introduced me as one of the teachers in the Sunday School, who wished to have some conversation with the father, on the subject of permitting his daughter to become a scholar of our school. "*You wretch!*" he exclaimed to his child, "have I not forbade your going to such places?"—and he then called for his rod to chastise her. I felt that I was in a delicate situation, and at first stood amazed at such unnatural cruelty. I observed to the man, that I hoped he would not punish a child so promising, and particularly that he would not do it on this occasion, as I was the cause of exciting his anger. "Your little daughter, sir, is kind and obedient to you in all your commands, is she not?" He answered, "Yes," and asked, "Who are you?" "I am your friend," I replied, "and wish to have a little conversation with you, if you please." "Well," says he, "talk on."

I hoped he would not correct his child on account of my calling to see him, as I was pleased, on meeting her, with the simplicity of her conversation, and thought I should be pleased to see her father. "Sir," he answered, "I will take your advice: Jane, you will attend to your evening's business."

After conversing with this man for nearly two hours, on the subject of Sunday Schools, and the propriety of his consenting to let Jane go, he partially promised she might. "What say you, *mother*, to our Jane's going to Sabbath School?" The mother refused with an oath, and my heart began to despair—when I thought I had succeeded, I was disappointed from a quarter that I did not expect. I continued my entreaties for a short time, but to no purpose, and promised that I would call again.

On the following day, I bent my way to this unnatural and unfeeling family. After the usual salutations, I renewed the subject of the preceding evening, and after three hours' painful and laborious conversation, gained the consent of father and mother, that Jane might become a Sunday scholar.

The next Sabbath, with grateful feelings to God, I had the pleasure of conducting and introducing Jane into the Sabbath School. She was furnished with suitable books, and admitted a scholar, and placed in the class of Miss D——, who was one of the most faithful teachers in our school. Jane was not long a member of our little family, before it was manifest that she was the subject of serious thoughts, and her placid countenance in a few Sabbaths after, indicated a pleasing change, too visible to be unnoticed.

At the close of the School, on a fine Sabbath morning in June, Miss D—— asked me to remain, as she wished I would have some conversation with Jane. We tarried after the school was closed, and I turned to the little girl, who said, "Oh Mr. ——, you have been the kindest of friends in this world: you have, by bringing me into this school, taught me how to worship God. Before I came here, I used to feel bad, but could not help it. Miss D—— has told me that sin is the cause of all our bad feelings—that we are all sinners in the sight of God. I have also learnt in this school, that we must pray to God, that he would forgive us our sins. Oh, dear sir! a few Sabbaths since, I thought and felt that there was no peace to my poor soul, and saw, if I should then die, I must go to hell with the wicked. On leaving the school, I resolved to pray God that he would give me a heart to love and serve him; a heart to fear and obey my parents; a heart to love *every body*. And, dear sir, you cannot know what weight my sins were to me; I could get no sleep on account of my sins. But I have longed, sir, for the last few days, to see you. I have had such new feelings,—my load is removed—that I could hardly wait for Sabbath to come, that I miget tell you what a Saviour I have found I trust I have given myself entirely to God. I feel that there is something in my heart which I cannot express. Oh, how thankful to God I am for your care and attention—for Miss D——'s instruction—for ever coming to this Sabbath School; for here I have found the Saviour who loves me, and who hath said to *me*, seek me *early*—seek me *now*, and you shall find me! Oh, will you pray for me? Pray for my father, mother, brothers and sisters! I have prayed for them—I will continue to pray for them."

This account was almost too much for me. I have related it in her own language, as near as I could. Little Jane was only 13 years of age.—She not only was now happy herself, in the enjoyment of religion, but it was her heart's desire that all her father's family might enjoy the same religion. She did not forget to pray for them.—She often introduced topics in conversation, to interest them in religion. From continued dissipation, the father brought on a disease which took him nigh to the gates of death. One morning on little Jane's visiting him, while very weak and low, he asked her if she thought he would get well? She replied, with tears in her eyes, that she hoped he would—"but if it is God's will, *dear father*, that you should soon die, where will your soul be when you enter upon eternity?" He gazed at her in silence. She then asked if he wished to have the good Sabbath School teacher call to see him? "he will pray for and with you." He then said, "Oh, my child! will you pray for me? and do you think God would hear prayer for such a wicked man as I am?" The child in tears, knelt by the bed side of her sick father, and breathed out her soul to God in prayer, that he would pardon her dear father's sins, and prepare him for the events of the future. The unkind parent was melted down to contrition, on hearing such importunity to God, to bestow blessings from the throne of his grace, upon such a sinner as he had been. The old man now prayed. He felt the efficacy of prayer; he felt that he was a sinner against God. Yes, the old sinner prayed, and his prayer, we believe, was heard. Under God, Jane was the instrument of her father's conversion. God in mercy restored him to health; *a new man—a devout Christian.* He was soon, on his recovery, seen in the Sabbath School, which he had so long and so wickedly opposed, where he confessed, before teachers and scholars, how much he then felt on account of his past conduct to the school; he asked them all to forgive what he had done and said.

He is now an active teacher, in the fifty-eighth year of his age, in the Sabbath School. The mother was soon discovered to be serious. Her brothers and one sister were also anxious to obtain religion and make their peace with God. In a few months from the time that Jane became a member of our Sunday School, she came forward with her fruits, "her father, mother, four brothers, and one sister," who all joined the church of God. Thus, she was instrumental, in one short summer, of the conversion of seven immortal souls, and all of her own family. Where, formerly, oaths were heard from day to day, now the evening and morning prayers are offered upon the family altar; and the divine blessing supplicated to rest upon Sabbath Schools, to which, through the goodness of God, eight immortal souls ascribe their conversion. Sabbath School teacher and scholar, wherever you may be in life, be encouraged from the example of Jane, and never forget to pray for Sabbath Schools. So prays

A SUPERINTENDENT.

WILLIAMS COLLEGE.

During the first seven years of the existence of the College, in which ninety-three graduated in six classes, there were but five professors of religion in the institution, exclusive of two, who, seven months before the close of that period, were brought into the church by the revivals in Litchfield County. In three of those six classes there was not a single professor. From the commencement in 1798 till February, 1800, when the two before referred to joined the church, (a space of seventeen months,) there was but one professor of religion in College. That one, and one of the other two, graduated that year. For a considerable part of the next term, (the Fall of 1800,) there was but one professor on the ground, till joined by another who had entered at Commencement, but had been detained by a school. From that time, in the four classes which afterwards sent out eighty graduates, there were but two professors; and both of these had obtained their hopes in the revivals in Litchfield County and its vicinity.

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The Revivals in 1806, says the author of Mills' Life' "was among the most signal expressions of favor to the church." He alludes to the well known fact, that by means of this influence Mills prevailed to diffuse through a circle of choice spirits that zeal for missions which actuated his own breast. On Wednesday afternoons they used to retire for prayer to the bottom of the valley South of the West College; and on Saturday afternoons, when they had more leisure, to the more remote meadow on the bank of the Hoosack; and there, under the haystacks, those young Elijahs prayed into existence the embryo of American missions.

They formed a Society, unknown to any but themselves, to make inquiries and to organize plans for future missions. They carried this Society with them to Andover, where it has roused into missionaries most that have gone to the heathen, and where it is still exerting a powerful influence on the interests of the world. I have been in situations to *know* that from the counsels formed in that sacred conclave, or from the mind of Mills himself, arose the American Board of Commissioners for Foreign Missions, the American Bible Society, the United Foreign Missionary Society, and the African School under the care of the Synod of New York and New-Jersey; besides all the impetus given to domestic missions, to the Colonization Society and to the general cause of benevolence in both hemispheres. If I had any instrumentality in originating any of those measures, I here publicly declare, that in every instance I received the first impulse from Samuel John Mills.—*Dr. Griffin, at the dedication of the College Chapel.*

SOUND THE ALARM.

Dear Sir—The subject of Temperance loses none of its interest among us. Mr. B. who has a large distillery in our village, and who has done large business in ardent spirits, last evening told me, with emphasis, "that distillery is my property, and, while I live, it shall make no more whiskey." He says, that although he sold whiskey at a good rate, yet his books will show that the amount of debts lost by failures, occasioned by drinking *his* whiskey, is greater than all his profits; and he is fully of the opinion, that most of the country merchants, who sell ardent spirits, would find the same to be true in their case, if they would carefully examine their books. He has a family of children, for whose welfare he feels a deep interest. He and another man, who like himself has long been a resident in this County, and well acquainted with all its concerns, were recently conversing on the changes which had taken place among the inhabitants. In this conversation *one fact* came out, prominent and appalling. *Of all the many men who have, from the beginning, been engaged in distilling spirits in this County, where you know distilleries abound, not one could be remembered who had not found a drunkard's grave, or left a drunken family to curse the community, and be themselves despised.* There are those in the County who are now engaged in the business of distilling, who, according to the common acceptation of the term, are by no means *drunkards*. The fact is declared to be true only respecting those who are dead, but it proves, so far as analogy can prove any thing, that the same cause will produce the same effects on those who are now enaaged in distilling spirits, or on their families. Thus it appeared to Mr. B. while his children came into mind, that the business in which he was engaged was awfully hazardous; if not to himself, it was to his children.—*Canandagua Rep.*

TRICKERY EXPOSED.

A short time since, (says an English gentleman who has recently visited Lisbon.) the Priests found, or pretended to have found, an image, dug up from the earth, and proclaimed it to be the effigy of an eminent Saint; it was accordingly set up in one of the churches, where crowds of devotees assembled to offer their adorations. To this Saintship was also referred the decision of the disputed point, who was the legitimate Monarch of Portugal? The officiating priest put the question, in an audible voice, "Is Don Pedro the lawful Sovereign of these realms?" The saint shook his head, as a negative indication. "Is Don Miguel the Sovereign?" The image nodded assent. This was repeated on various occasions to increased congregations, and was considered by the multitude as an astonishing miracle. At one time, in the presence of our informant, the first inquiry had been replied to as usual; to the second, no answer was returned; upon which the priest several times repeated the question, and at length assumed great vehemence of manner, when a boy popped his head from behind the curtain, and exclaimed, "It is not my fault, sir, *the string is broken!*"

MARTYRDOM OF A LITTLE BOY.

Church History furnishes us with the following instance of early piety:—At Cæsarea, in Cappadocia, a child named Cyril, in a time of heavy persecution, called continually on the name of Jesus Christ; and neither threats nor blows could divert him from it.—Many children of his own age persecuted him; and his unnatural father, who was a heathen, turned him out of doors. At last they brought him before the judge, who both threatened and entreated him; but he said, "I rejoice to bear your reproaches,—God will receive me: I am glad that I am expelled out of our house,—I shall have a better mansion. I fear not death, because it will introduce me to a better life." In the end he was condemned to the flames, with a full expectation that he would recant and save his life; but he persisted, saying, "Your fire and your sword are insignificant,—I go to a better house, and more excellent riches; despatch me presently, that I may enjoy them." They did so, and he suffered martyrdom amidst a throng of wondering beholders.

THE LITTLE BOY AND POPISH PRIEST.

A Popish priest in Ireland, who is making the Scriptures his daily study, and is an advocate for the schools in that country, which most of the priests oppose, lately met one of the scholars, going to school, and asked him what book it was he carried under his arm? "It is a will, sir," said the boy. "What will?" rejoined the priest. "The last will and testament that Jesus Christ left to me, and to all who desire to claim a title in the property therein bequeathed," replied the boy. "What did Christ leave you in that will?" "A kingdom, sir." "Where does that kingdom lie?" "It is the kingdom of heaven, sir." "And do you expect to reign a king there?" "Yes, sir, as a joint heir with Christ." "And will not every person get there as well as you?" "No, sir; none can get there but those that claim their title to that kingdom upon the ground of the will."—The priest asked him several other questions, to which the boy gave such satisfactory answers as quite to astonish him. "Indeed," said he, "you are a good little boy—take care of the book wherein God gives you such precious promises; believe what he has said, and you will be happy here and hereafter.

THE SABBATH.

"*The Sabbath was made for man.*"—for his spiritual benefit, without detriment to his temporal interest. This is verified by the following statement, lately made by a correspondent of the Connecticut Observer.

"A drove of neat cattle, consisting of between 90 and 100, recently arrived in Litchfield county, from the town of Wadsworth in Ohio—a distance of 600 miles. Express directions were given to the men who drove them, *not to drive on the Sabbath.* These directions were followed with the exception of five miles, which they passed early one Sabbath morning, for the purpose of obtaining suitable accommodations. They were 32 days on their way, 28 of which were spent in travelling. From this appears that these cattle, during so long a journey, averaged nearly 20 miles a day, even including the Sabbath on which they rested. This is considered quite unusual. They in fact arrived a *week sooner* than was expected. They endured the journey also much better than is usual; so much so indeed, that they were considered by the owner above alluded to, and who saw them before they started, to be in as good order in two or three days after their arrival as they were at first. There was likewise a saving of expense from what would have accrued if they had travelled each of the 32 days, resulting from the charge for keeping being less in proportion where they staid two nights and one day in a place."

"A Begging Business from the Beginning."—Such was the sneering exclamation of a great man, in an audible whisper, during the remarks of Joseph L. Tillinghast, Esq. in the House of Representatives on Wednesday of last week, relative to the national provision for the Deaf and Dumb at Hartford, and on the question of a further provision on the part of this State for our own Deaf and Dumb.

"*A begging business!*" Aye, truly: The cause of justice and of mercy, of truth and of righteousness, of intelligence and of humanity, *always has* been "*a begging concern*" in this reckless world of ours. But what then? It is the noblest of all causes.

The cause of ignorance, of vice, and of misery, was never "*a begging concern.*" War and plunder, rapine and devastation, fraud, peculation and gambling do not go a *begging*. Lotteries do not go a begging. Theatres do not go a begging. *Raree* shows and mountebanks do not go a begging. Venal votes do not go a begging. But the cause of education, the cry of the needy, the silent imploring of the dumb, go a *begging*. And great patriots snuff up their noses. They declare their shame as Sodom, and hide it not. The time, we trust, will come, when the claims of such patriots will "go a begging."

Providence Investigator.

From the New York Observer.

RELIGIOUS PERIODICALS.

An enumeration is made in the New England Enquirer, published at Amherst, Mass. from which it appears that 468 copies of different religious Periodical works are regularly taken in that town—consisting of only about 2000 inhabitants. Religious publications have thus been introduced into nearly all the families, chiefly thro' the active exertion of a few individuals among them. The example is worthy of the solemn consideration of all who desire the moral and religious improvement of those around them; and will be likely to be imitated by such as love their neighbours as themselves. If valuable religious periodicals are not generally introduced, in any place, and made to bear on the great interests of the spiritual kingdom, the fault, it should be remembered, must rest chiefly, not on the destitute, but on those who from experience *know* their value. An opportunity of usefulness is thus presented to every reader, who has the heart of self-denial, and of good will to those around. Brainerd.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
DECEMBER 17, 1828.

OUR OWN AFFAIRS.

We commenced writing a paragraph last week, on this subject; but owing to various interruptions, it was published incomplete. We said, we had no doubt many of our subscribers in arrears would have paid up, but for the difficulty of remitting the amount due. We intended then to have pointed out a method to obviate this difficulty, so as to leave every one without any excuse, except the want of *a mind to pay*, or the want of *means*. We have hitherto found the mail a perfectly safe mode of conveying money, and are entirely willing to risk the safe arrival of our dues in this way. Persons owing for one, two, three, four, or five years, by procuring a few new subscribers, can easily make the amount five, ten, fifteen, or twenty dollars, and enclose the same in United States, or other specie paying Bank paper. We hope the friends of the Western Luminary will make an effort, not only to pay up arrearages, but to procure as many new subscribers as possible, to commence with the 1st of January, 1829.

As stated last week, five dollars in advance, will be received in full payment for every three new subscribers obtained by any of our present patrons. Thus allowing the persons procuring, something for their trouble, besides paying postage on letters. Old subscriptions are expected to be paid according to the terms on the 1st page.

RELIGIOUS NEWSPAPERS.

It is a cause of thankfulness to God that the influence of these papers upon the community has been salutary and extensive.—This fact throws, indeed, a fearful responsibility upon those who conduct them: Still it furnishes them with encouragement to proceed in their laborious work. And it shows also to every Christian who is at the head of a family, the importance of having one of these papers come weekly to his dwelling, to be read by his children and domestics. If he has never tried this means of instruction, he will be surprised at the influence it will exert in civilizing and christianizing his family. A christian living at this day without any religious newspaper or periodical, from which to learn the plans and the progress of benevolence—what a being! I have seen some of this description lately, or I could not have believed that such a publication would exert so great an influence. Were it necessary, that family, who should deprive themselves of every seventh meal to obtain one of these, would find themselves abundantly rewarded for the sacrifice.—*Amherst Inquirer.*

VALLEY OF THE MISSISSIPPI.

This great Valley, extending from the Alleghany to the Rocky Mountains, and from the Gulf of Mexico to the Northern Lakes, embraces a territory very fertile, capable of sustaining a dense population, and larger in extent than all the remaining territory under the jurisdiction of the United States. In 1790, the actual civilized population existing within these boundaries was less than 150,000; it now exceeds 4,000,000, and, according to the best calculations that can be made, it will be, in the year 1850, nearly or quite 12,000,000; will exceed the whole remaining population of our country; and be entitled to a predominant influence in our national councils. Many a child, who reads these lines, may see the day, when the Valley of the Mississippi will embrace one of the most populous and powerful nations in Christendom. There is a majesty and a solemnity in this march of population, which ought deeply to affect the mind, and to be taken most seriously into the account in our plans of usefulness.—The spiritual welfare of 4,000,000 of souls is an object, that might well command the resources of the world, but when we are to consult, not only for them, but for their children and children's children; and when in a few years they are to increase from 4,000,000 to 8,000,000, and then to 12,000,000, 20,000,000, and onward; the importance of supplying them with the Gospel outweighs all human estimation.

We know there are now some flourishing Churches in the Valley of the Mississippi, and that they embrace many active Christians who are laboring for the cause of Christ; but, at the same time, we are assured that the population, taken as a whole, is very partially supplied with the Institutions of religion; that infidelity and vice are, in many parts, alarmingly prevalent; and that there is a powerful and prevailing tendency to that moral deterioration, which threatens the destruction of all civil and temporal blessings, and exposes the soul to all the miseries of the second death. And if ever the voice of Providence indicated to any one people the duty of conferring spiritual blessings on any other, we believe it now directs this portion of our country to send the knowledge of Divine truth to the destitute beyond the mountains. Our own happiness and prosperity are most deeply involved—we are identified with them as a nation; they are not only our neighbors, but many of them are our children, and kindred, and friends: Evangelical Christians, scattered throughout the whole territory, are ready to second our efforts; we have no national prejudices to encounter; no new languages to learn; and probably in no other spot on earth is there promise, that the same amount of effort will be attended with so great success.

The duty of immediately sending the Gospel to the destitute in that interesting portion of our country, is now, we believe, almost universally acknowledged; and the consideration *has pressed with great weight on the minds of the Committee of the American Tract Society, that, while there are not qualified preachers of the Gospel in existence to supply their wants,* TRACTS CAN, WITHOUT DELAY, BE PRINTED AND SENT TO EVERY FAMILY. The Committee have felt, that, bearing in some degree, the responsibility of conducting the Tract operations of the country, they must not slumber an hour over this subject; but must enter immediately on the work; and in this view, they have now commissioned and sent forth Rev. ORNAN EASTMAN, who has been three years engaged in faithful labors for the Tract cause, as a General Agent of the Society for the Valley of the Mississippi; and have appointed three other faithful men to labor in connexion with him. Rev. Mr. Eastman, in company with Mr. CHARLES E. FURMAN, left the city of New-York on the 17th November for this service, expecting to meet the two other Agents appointed, after his arrival beyond the mountains.

Their object will be to form large Auxiliaries, having Depositories, in all the principal towns; and then to form Auxiliary Tract Associations in every town, and village, and neighborhood around; till, if possible, one or more Tracts "directing the sinner to the the Saviour," shall be placed in every family. All who can be induced to associate themselves with these Auxiliaries, will be supplied with Tracts at the cost prices: to all who have not the ability to pay for them, or who, knowing not their value and caring not for their souls' salvation, will do nothing to supply themselves, it will be felt a duty to carry Tracts and *deliver them as God's message*, "without money and without price."

The Committee now look to the Christian public to sustain them in this important measure. It will require *great personal efforts on the part of all Christians scattered throughout the Valley of the Mississippi;* and *liberal pecuniary contributions from the friends of the cause in every portion of the country.* These Agents must be sustained, and their number probably be soon increased; and Tracts must be furnished for the supply of all the Auxiliaries formed, and for all the gratuitous distributions to the destitute. If there are 4,000,000 in the Valley of the Mississippi, and each family contains 7 individuals, *the expense of sending two Tracts of the usual size to each family will exceed* $11,400. But far more than this must be done every year, or the provision made by Tracts for the spiritual wants of that population will be small indeed.

The Committee have felt that God called them to enter upon, and faithfully to prosecute this work, notwithstanding the Society's very limited pecuniary means. We hope the object will be remembered by Christians in their prayers, especially on the first Monday of every month; for, with the blessing of God, we believe it will appear, in the day of judgment, to have been among the very important movements of the Christian Church.—*American Tract Magazine.*

$1,500 *from the American Tract Society at Boston, for the Valley of the Mississippi.*

This Society has now made a donation of $1,500 to aid the Society at New-York in promoting the cause of Tracts in the Valley of the Mississippi; and has also given up its Corresponding Secretary, Rev. Mr. Eastman, as a General Agent for that wide and interesting field. *Ib.*

BAXTER'S SAINTS' REST.

An anonymous individual having placed in the hands of the Committee $100, in part of the expense of stereotyping and perpetuating this most useful work, it has been unanimously approved by the Publishing Committee, and will be stereotyped as soon as sufficient funds for perpetuating it shall be received. The whole sum requisite is $800. In addition to the $100 above referred to, the Chairman of the Publishing Committee and two other individuals have each given $100, beside a donation of $50, received for the same object. Those who would wish to aid in perpetuating and circulating among tens of thousands a work which has perhaps been as much blessed to the eternal welfare of the souls of men as any other mere human production, have now the opportunity. *Ib.*

REV. JOSEPH WOLFF.

A correspondent in the Mediterranean informs us that Mr. Wolff, the missionary, has caused an address to his brethren, the Jews, to be printed in the French language at Malta, in which he subscribes himself "Apotre pour les Juess," [Apostle of the Jews] We have learned some other particulars concerning him, which are quite unaccountable. Indeed his whole course for a twelve month past, has been more than usually eccentric.

While in England, he was intimate with Irving, and has espoused all his notions respecting the second coming of Christ; or perhaps we should say, has carried them to a still farther extreme. Before the year 1848, he confidently expects to see Jesus Christ in person, with the same appearance and habiliments which he had when on earth before. He also expects to receive apostolical gifts, the faith of miracles, &c.

On arriving at Malta, he had some misunderstanding with Mr. Jadowicky, who had accompanied him thus far, on a mission to the Jews; the result of which was, that the latter returned to England.

He then conceived the project of visiting Morrocco and Tombuctoo, (the latter in the heart of Africa, and a dangerous place,) going by way of Tunis and Algiers in the capacity of a menial servant. At the same time he relinquished his salary from the London Jews' Society, stating that he did not need it.

Soon, however, a change took place in his purposes, and he wrote to the Directors, soliciting permission to travel in the Turkish Empire. Next we find

him at Alexandria, in Egypt, and lastly in the harbor of Beyroot, with the intention of remaining in Palestine, in spite of war and plague, unless expressly forbidden by the Pacha.—*N. Y. Obs.*

RECEIPTS OF THE AMERICAN BOARD.—From a statement in the last Missionary Herald, it appears that the receipts of the American Board during the year ending August 31st 1828, amounted to $102 009 64, besides additions to the different Parmanent Funds amounting to $11,891 93. Making the total receipts of the year, including revenues of all descriptions for general and special purposes, $113,901 57. Expenditures, $108 676 25. There remains a balance against the treasury, including $15 530 10 brought over from the former year, of $22,179 71. *Ib.*

We learn that the American Board of Foreign Missions are about to send another missionary, (Mr. Thompson,) his wife, and a single woman, by way of Charleston, to labour among the Cherokee Indians. *Ib.*

The Managers of the African Colonization Society state, that there are now ready to depart for the Colony of Liberia, 400 free blacks—and that the owners of 200 slaves have signified their willingness to release them, so soon as means can be provided for their removal to the Colony.

SLAVE TRADE IN BRAZIL.

A letter published in the New-York Gazette, written by a gentleman recently from Brazil, states, that the traffic in human flesh is carried on to very great extent, and is conducted in the most shocking manner by the Brazilians. Most of the vessels employed in this trade are sharp-built brigs or schooners, constructed in the United States, and sent out to Brazil, and sold for that purpose. During the year 1826, there were, according to official returns, 40,000 slaves imported into the port of Rio de Janeiro, alone; the number received into each of the ports of Bahia and Pernambuco, during the same year, was computed to have been much larger. After the year 1830, in accordance with a treaty agreed upon and signed between Great Britain and the Emperor Don Pedro, no slaves can be legally introduced into Brazil; if, after 1830, any Brazilian is taken, by the British, engaged in this abominable commerce, he will be deemed a pirate.

SPECIAL AGENCY TO THE MEDITERRANEAN.

We are informed that the Prudential Committee of the American Board of Commissioners for Foreign Missions, have determined to send Mr. Anderson, Assistant Secretary of the Board, on a special agency to Greece and other places in or around the Mediterranean.

Some of the principal objects of this agency are, to ascertain what can be done in Greece, both upon the continent and in the islands, to prepare the way for the full and regular performance of missionary labours; how far the education of children and youth may be made subservient to this great end: how far the government will sanction attempts to impart the benefits of education to all the people; and whether any impediments may be anticipated in the way of preaching the Gospel by ministers unconnected with the Greek church.

In regard to these objects, Mr. Anderson will confer with Mr. King, Mr. Hartley, and such other individuals, as may be competent to give judicious advice. He will expect to spend some time at Malta, and will there have the opportunity of consulting with the missionaries, respecting many important topics, which are embraced in the general design of promoting Christianity in countries around the Mediterranean. *Boston Recorder.*

FOREIGN NEWS.

RUSSIA AND TURKEY.

We have at length a series of official bulletins from the Russian armies at Varna, Choumla and Sillistria, which, we are happy to say, have dissipated the miserable fictions which have been put forth respecting the retreat and overthrow of the invading armies of the Russians. These official advices brings the proceedings before Varna down to the 1st of October, inclusive; and from Choumla, to the 28th September. It is not true that the Russians have retreated from before Choumla; it is not true that they have raised the siege of Sillistria; it is not true that they have been discomfited at Varna, or that the Turks had thrown reinforcements into that fortress. All these events may take place hereafter; but at the date of the last and latest advices upon which any reliance can be placed, none of them had occured.—So far from it indeed, is the fact, that the whole of the Russian line of operations has been preserved.—*N. Y. Com. Adv.*

LIVERPOOL, Oct. 25.—The accounts from Vienna are important. They come down to the 15th October, inclusive. A strong corps had, it would seem, advanced to relieve Varna, sent, it is said, by the Grand Vizier, who, be it observed, is at Adrianople, from Choumla for that purpose. Their numbers are estimated at 15,000 men; that such a force, or the half of such a force, which is perhaps, a fair estimate, could march from Choumla, uninterrupted, while the Russians were lying in force before that town, is incredible. Indeed, the simple fact of a division of great admitted numbers having marched from Choumla to Varna, is proof sufficient of the former having been for a time at least, abandoned by its *soi disant* besiegers, however silent the Russian Bulletins are upon that topic. The first advance of this corps was signalized by a defeat of the Russians—an admitted defeat—attributed, however, a reason was, not to the discipline or valor of the Turks, but to the broken nature of the ground. The next day, the Turkish division made its appearance on the south of the Strait of Varna; and on the 27th an affair took place between it and the Russians, in which the latter are said to have been victorious.

LONDON, Oct. 23.—We have received, by the mail from Turkey, which arrived this morning, letters from Constantinople of the 25th ult. and from Smyrna of the 19th ult. The former confirm the statement of the departure of the Sultan from Constantinople on the 15th ult. preceded by the standard of Mahomet. The enthusiasm evinced by the population on this occasion, is said to have been very great. The Sultan was accompanied by nearly all the male inhabitants as far as the fortifications of Ramadchiflic, a distance of four miles from the capital, where he has established his court, and intends to remain, unless the campaign should take an unfavorable turn, and render it necessary for him to proceed.

The Paris Constitutionnel, publishes the following extract of a letter from Vienna—

"The Turks are now in full retreat from Little Wallschia, and our Funds are looking down on exchange. Our letters from Bucharest, which are dated September 30th, and those from Semlin, of the 1st and 2d of this month, state that the Moslems defeated at Brosba, and at Scheret on the Desnizia, have been compelled to cross the Danube. The Sultan, who has ordered his soldiers not to give or receive quarters, has probably not commanded them to suffer themselves to be killed on the spot, for they are seen to fly for their lives in every direction. Let winter come, and we shall see more of it.

KENTUCKY LEGISLATURE.

IMPORTATION OF SLAVES.

A bill has been reported to the Senate by Mr. *J. Green*, prohibiting the importation of slaves into this state, *for sale*, after the 1st day of June next—And no slave imported into this Commonwealth contrary to the provisions of the act, or the descendants of the females of them, shall be held in slavery, but the same shall be free and enjoy all the rights and privileges of free persons of color—with this proviso—that nothing in the act shall be construed to effect the rights of emigrants to this state to bring with them, their slaves, *for their own use*, and *not as merchandize*—or to any traveller or sojourner from another state, making only a transitory stay, and bringing with him or her a slave or slaves, for necessary attendance only—or to any person emigrating from one to another of the United States, & passing through this state with his slaves, without attempting to sell or hire such slaves for a longer period than three months—or to any person in this state importing for his own use, a slave or slaves, acquired by descent, devise or marriage. The bill was opposed upon the ground that it was unconstitutional—to this it was replied, that emancipation or forfeiture, by way of penalty, was not restricted by the constitution, &c. The bill was ordered to a third reading—Ayes 30—Noes 8.

CONVENTION BILL.

A bill has been introduced in the Senate, to take the sense of the people upon the propriety of calling a convention, to amend the constitution—The bill passed through the different stages, until the third reading, without producing any excitement, and but little debate; upon third reading the yeas and nays being called for, the votes were as follows: For the bill 17—Against the bill 21.

The same subject has been introduced in the House, but as yet, no progress has been made thereon. It is the general impression that it will pass the House; when it will again be presented to the Senate, but there is no doubt but it will meet the same fate of the bill introduced there.

PUBLIC SCHOOLS.

A bill has been reported in the House by Mr. *Tibbatts*, providing for a system of common schools, by districts, throughout the state; each district to receive some aid from the treasury, when a school is established under the regulations of the bill. It was read, ordered to be printed, and referred to a committee.

Judges *Owsley* and *Mills*, having resigned their seats as Judges of the Court of Appeals—the Governor renominated them to the Senate.

On the 10th inst. the nominations came before the Senate, and were rejected; Ayes 13; Noes 20.—*Kentuckian.*

ST. LOUIS, Nov. 20.

DESHA THE MURDERER.

Extract of a letter from Thomas M. Duke, Esq. to his friend in this City, dated, SAN FELIPE DE AUSTIN, 23d Sept. 1828.

"On the 15th day of last month, the celebrated ISAAC B. DESHA departed this life, in prison, where he was confined, charged with the crime of having killed his traveling companion, Thomas Early, from the State of Ohio. He died the day before his trial, but on his death bed confessed having killed Mr. Baker in Kentucky. He came here, and was apprehended under the feigned name of John Parker. I have a copy of the examination and of the despositions, taken before me, in this case, and likewise Desha's confession, which I will send on to Kentucky, as it may be interesting to the public."

PRESIDENTIAL ELECTION.

The following appears to be the vote throughout the Union for President.

	JACKSON.	ADAMS.
New-England States,	1	50
New-York,	20	16
New-Jersey,		8
Maryland,	5	6
Delaware,		2
Pennsylvania,	28	
Virginia,	24	83
North Carolina,	15	
South Carolina,	11	
Ohio,	16	
Kentucky,	14	
Tennessee,	11	
Georgia,	9	
Louisiana,	5	
Indiana,	5	
Mississippi,	3	
Illinois,	3	
Alabama,	5	
Missouri,	3	
	178	

PEWS.

Those persons who wish to *purchase* or *rent* Pews in *M'Chord's Church* under the pastoral care of the Rev. *John Clark Young*, are requested to call on Mr. N. Porter, Treasurer.

Dec. 17, 1828.

SYNOD OF OHIO.

Narrative of the state of Religion within the bounds of the Synod of Ohio.

Information relating to the kingdom of Christ, must be peculiarly interesting to every true friend of the Redeemer. The cause of Christ is a cause which the Christian has deliberately espoused, a cause with which his own eternal interest, the happiness of millions, and the glory of his Redeemer are intimately connected. Influenced by these considerations, we present to our fellow christians a condensed narrative of the state of religion within the bounds of this Synod; that the prayers, the sympathetic tears, and joys of all who love the Redeemer, may be mingled with our own. The events of the last year, the manifestations of the Divine goodness to us, call for admiring gratitude.

The synod regard it as an evidence of the loving kindness of God that during the past year, none of their number have been removed from the scene of their earthly labours. They have also much reason to rejoice in the Lord, that while they survey the extensive fields for spiritual cultivation within their bounds, so many circumstances are presented, to evince the gracious presence and mighty power of the Lord of the harvest. In former years, though the cause of religion seemed to advance with a steady pace, and some of the waste places were receiving the bread of life, little of the special manifestations of the spirit of grace was experienced. But the past year has brought to view a state of things in many of the churches of this synod, calculated to make glad the hearts of God's people. The Lord Jehovah has been truly in the midst of us—his goings forth have been seen, the power of his grace has been felt upon the hearts of many, and hundreds have become the happy subjects of Redeeming Love.

Of the churches and congregations which have experienced more or less of the out-pouring of the Spirit of God, may be mentioned that of Gallipolis, in the Presbytery of Athens. In May last, except a few persons who were much in prayer, moral darkness reigned over that place; in a short time, however, better things began to appear; many being under conviction for sin, it was seen and felt that God was there.—Since which time the work of God's Spirit on the hearts of sinners has been still, deep and solemn. In September, 41 persons were received into the communion of the church on examination; and many more are desiring publicly to profess their love to Jesus.

The churches at Springfield, Walnut Hills, the First and Second churches of Cincinnatti, Hamilton, Mount Carmel, Sevenmile, Eastern Liberties, Venice, Pleasant Ridge, Hopewell, Somerset, Bath and Reading, in the Presbytery of Cincinnati, have been greatly refreshed from the presence of the Lord. It is worthy of remark that in most of these churches, a great degree of deadness and coldness in religion previously prevailed. With much difficulty prayer meetings were kept up—yet in all a few were found wrestling at the Throne of Grace, and hoping against hope, to see better times. The Lord heard and answered, and has graciously gathered into the communion of the church at Springfield, 160 souls; of which upwards of 90 are heads of families, and more than 60 are the children of those, who were formerly, or are now members of the church. In one family, the father and mother, five sons, four daughters, two daughters-in-law, one son-in-law, and two grand children, in all 16, have become hopeful subjects of this work of grace. In the 1st and 2d churches of Cincinnatti, upwards of 400 souls have, it is hoped, experienced the transforming and renewing influences of the Divine Spirit. The subjects of this work have been from 70 to 10 years of age, of all classes from the highest to the lowest. Many children between the ages of 10 and 14 years, of pious parents, and having enjoyed religious and Sabbath-school instruction, are among those who are rejoicing in hope, and having been admitted to the communion of the church. Truly from the mouth of babes the Lord has ordained praise. In the other churches of the Presbytery to which God has granted the visitatation of his grace, the effects have not been less interesting. And the pleasing intelligence is received that to the churches of the Cincinnatti Presbytery nearly one thousand have been added on a public profession of their faith in the Lord Jesus during the past year.

In the Presbytery of Columbus, the townships of Berkshire, Kingston, Berlin, Harlem, Oxford, Blendon, and the church of Worthington have participated in the Divine favor, about 200 have been brought to bow to the sceptre of the Lord Jesus. To the church at Granville, in the Presbytery of Lancaster, 83 have been added, and others are cherishing the hope, that they have passed from death unto life. 19 Sabbath-school teachers, and some children have become the subjects of this merciful visitation. Besides Granville the congregations of Hartford, Bennington, and Burlington have enjoyed a pleasant season of spiritual refreshing. In the latter place, a church of 53 has been formed.

At Lebanon, in the Presbytery of Miami, about 80 persons have indulged a hope in the mercy of God, through Christ. 9 young persons have been received from the Sabbath school to the communion of the church. Bethel, also of this Presbytery, has been visited.

Thus does it appear, that five Presbyteries and about 30 churches and congregations have been signally visited with the reviving, quickening and saving influences of the Spirit of God. The principal means used in the commencement and progress of this work of grace, have been the plain, but pungent preaching of the great doctrines of the Bible, especially of man's fallen and helpless state, his sin, his guilt, danger, and enmity of heart to God, and absolute need of the saving influences of the Holy Spirit, accompanied with the plain gospel offers of grace through the atonement of Christ; family visitation, and the unceasing prayers of a few of God's people. The happiest effects have resulted from the going forth of the Almighty in our land. Weekly prayer meetings have become numerous, personal enemies have become reconciled, the altar for family devotion has become extensively erected, zeal for the cause of God has been increased, and an increasing liberality towards those objects that claim the christian's attention has been manifested. When the Lord Jesus was gaining such an ascendency in the hearts of his rebel creatures, it was to be expected that the great enemy of human happiness would oppose the onward course of the great Redeemer.—Such opposition was shown in many instances to the work of grace here recited. But it is cause of joy to the christian to learn, that the arm of the Lord was victorious. Much of the opposition was happily removed by the hopeful conversion of the opposers. The deist was brought to bow humbly to the feet of Jesus, the Universalist to flee from his refuge of lies, the gay and vicious, who sought enjoyment in the sensualties of the world, and who had steeled their hearts against the awful truths of God, were melted down under the influences of Divine love.

Although we have taken notice of particular churches where the wonders of Divine grace have been most signally displayed, we have great cause to adore, and bless the great Head of the church, for the evident beginning of good things in many other churches within our bounds. A good degree of seriousness, solemn enquiry, and attention to the means of grace is apparent through most of our churches; and we are encouraged to look to a more distant period, when times of a general refreshing shall come from the presence of the Lord. In some of our churches, much lukewarmness, declension in religion, and insensibility to the great things of eternity, still prevail; yet it is believed there are a few even in those churches, that are praying for, and anxiously desiring the effusion of the Spirit's blessing. We are pained to learn, that infidelity is rearing its deformed visage in some parts of our bounds; that the vices of intemperance, Sabbath breaking, and profanity very much prevail in our land; and that an awful degree of stupidity and carelessness in regard to religion exists. We have nevertheless great cause to praise and glorify God, for what he has already done for us, while we would deeply lament the coldness and lukewarmness of many, who call themselves by the name of Christ, and the deplorable indifference of multitudes in regard to the things that make for their everlasting peace.

The number added to the churches under the care of the synod, during the past year, is nearly two thousand:—two thousand souls born, as we hope, unto God in one year! what a precious reflection? But how many are still in the gall of bitterness, and the bonds of iniquity! This is a distressing thought; many have come out from the world, but many, very many, are yet in their sins, and enemies to God. They are daily passing from this world without hope, or by persevering in the rejection of the Saviour, are "treasuring up wrath against the day of wrath, and the revelation of the righteous judgment of God." In view, then, of the tender mercies of God, and his gracious dealings with us, in enlarging the borders of his Zion; and in view of what yet remains to be done by his ministers and people for the advancement of his glory and kindom in the earth; we would feel encouraged to pray in faith, that the great Head of the church, the King of Zion, would go forth conquering and to conquer; till not only every Presbytery, or every church, or congregation, but every family, nay, every soul within our Synodical bounds may soon experience the precious and glorious manifestations of his grace. Has not God said it, and will he not do it? Has he not promised and will he not perform?—"My word," says he, "shall not return unto me void, but shall accomplish that which I please. He, Jesus, shall see of the travil of his soul and be satisfied."—Indeed the Synod feel that God is

faithful, that he has already given a gracious earnest of the fulfilment of his promises; and that he is able and willing to make the "wilderness to blossom as the rose," and "the solitary places to become glad."

The synod have been gratified to hear of the growing interest and attention, given to catechetical instruction, to Bible classes, to Sabbath schools, to weekly prayer-meetings, to the monthly concert for prayer on the first Monday in every month, and to the circulation and distribution of Bibles and religious tracts.—Several tract societies have been formed through the past year. A number of Bible Societies, larger and smaller, have been formed, and are now actively engaged in supplying the destitute with the word of God; and the cause of Foreign Missions has received encouraging patronage and liberality.

In closing this narrative the Synod desire to feel humbled under a sense of Divine goodness; and pray to be directed in all their labors for the welfare of the great Redeemer's kingdom; and would affectionately urge upon those who love the Lord Jesus, to be instant in prayer to God, that his kingdom in our land may become "fair as the moon, clear as the sun, and terrible as an army with banners."

APOSTOLIC PREACHING—*Acts. ii.*

From the day of Pentecost we also learn, *what kind* of preaching is fitted to accomplish the gracious designs of Heaven. The grand theme of Peter's discourse was *Jesus of Nazareth*,—his character, life, death, resurrection, and supremacy. He failed not to exhibit distinctly the sovereignty—the *determinate counsel*—as well as foreknowledge of God; while, with the same breath, he pressed on his hearers the conviction of *personal guilt*—He urged the duty of immediate repentance, and the necessity of a cordial faith in the Saviour, as *both Lord and Christ*. On these several topics he spake with the utmost boldness. He could charge upon his hearers the crime of murdering God's beloved Son. He could say, that they perpetrated the deed with *wicked hands*. And it was from a sense of *guilt*, as well as danger, that they trembled.

Unwelcome as were the topics of that discourse, it was adapted to accomplish the objects of the Christian ministry, as appeared from the result. Thus sanctioned, it is obviously worthy of the careful attention of all who minister at God's altar. From it let them learn, what should be the grand theme of their ministrations:—*Jesus Christ*, his character and offices: From it let them learn, what should ever be a leading object; to make men *feel* that they are *guilty*: From it let them learn to proclaim explicitly and fearlessly the whole character of God, and the exact message with which they are charged from Him. In so doing, they may awaken the rancour of a sour unbelief; they may disturb the repose of a heedless impenitence; they may call forth the loud clamor, *This is an hard saying; who can bear it?* But they may also be ministers of *Salvation*; and contribute something to swell the honors of their King. Possibly, like Peter, they may "open the gate of heaven to a multitude of sinners."

Instead of being followers of inspired Apostles, they *can* consult the prejudices and caprices of a world lying in sin. They *can* keep aloof from the cross of the despised Lamb, and the terrors of the burning Mount. They *can* cast a veil over the blackness of human depravity, and amuse when they ought to alarm. And for their reward they may receive the liberal caresses of the gay and proud. But what will such men have accomplished for Christ, their Master? or for the happiness of their hearers, when the visions of time shall have given place to the realities of eternity? Who will be led to ponder on the mighty interests of the soul, the solemnity of death, the awfulness of Judgment, and the duration of future joy or wo? Who will be led to weep over his sins, to seek counsel from the page of the Revelation, or to unburden an oppressed heart in the closet of prayer? What youth will become tired of his pursuits of gaiety and folly? What votary of ambition will stop in his eager chase after a phantom? Or what man of sordid avarice will chastise his idolatry, and pant for a treasure in heaven? It is not *every* ministry that is fitted to reclaim the wayward; to restore to the human heart the lost image of God; and to prepare the sinner for a future crown. It is only the ministry of the *Gospel*:—that ministry which makes a full disclosure of of whatever is humbling in the doctrines, and terrible in the sanctions, as well as cheering in the invitations and promises of the New-Testament. And the usefulness of such a ministry was strikingly illustrated on that day, when the multitude were pricked in their hearts, and inquired, with no ordinary solicitude, what they should do, and wept over their sins, and submitted to God, and looked up with *a hope full of immortality*.

Wonder not, then, sinner, if the minister of Jesus, who would save himself and them that hear him, and who has such *examples* before him, does feel it his duty to tear away the miserable veils which hide men from themselves, and to exhibit the unchanging majesty of God's law, and the deep damnation that must ingulf the impenitent and unbelieving! For *herein is our love made perfect, that we may have boldness in the day of judgment*.—B. DICKINSON, in Nat. Preacher.

ON PRAYER.

If there be any duty which our Lord Jesus Christ seems to have considered as more indispensably necessary towards the formation of a true Christian, it is that of prayer. He has taken every opportunity of impressing on our minds the absolute need in which we stand of the divine assistance, both to persist in the paths of righteousness, and to fly from the allurements of a fascinating, but dangerous life; and he has directed us to the only means of obtaining that assistance in constant and habitual appeals to the throne of grace. Prayer is certainly the foundation stone of the superstructure of a religious life, for a man can neither arrive at true piety, nor persevere in its ways when attained, unless with sincere and continued fervency, and with the most unaffected anxiety, he implore Almighty God to grant him his perpetual grace, to guard and restrain him from all those derelictions of heart, to which we are, by nature, but too prone. I should think it an insult to the understanding of a Christian to dwell on the necessity of prayer, and, before we can harangue an infidel on its efficacy, we must convince him, not only that the being to whom we address ourselves really exists, but that he condescends to hear, and to answer our humble supplications. As these objects are foreign to my present purpose, I shall take my leave of the necessity of prayer, as acknowledged by all to whom this paper is addressed, and shall be content to expatiate on the strong inducements which we have, to lift up our souls to our Maker in the language of supplication and of praise. To depict the happiness which results to the man of true piety from the exercise of this duty; and lastly, to warn mankind, lest their fervency should carry them into the extreme of fanaticism, and their prayers, instead of being silent and unassuming expressions of gratitude to their Maker, and humble intreaties for his favouring grace should degenerate into clamorous vociferations and insolent gesticulations, utterly repugnant to the true spirit of prayer, and to the language of a creature addressing his Creator.

There is such an exalted delight to a regenerate being in the act of prayer, and he anticipates with so much pleasure amid the toils of business, and the crowds of the world, the moment when he shall be able to pour out his soul without interruption into the bosom of his Maker, that I am persuaded, that the degree of desire or repugnance which a man feels to the performance of this amiable duty, is an infalliable criterion of his acceptance with God.—Let the unhappy child of dissipation—let the impure voluptuary boast of his short hours of exquisite enjoyment; even in the degree of bliss they are infinitely inferior to the delight, of which the righteous man participates in his private devotions, while in their opposite consequences they lead to a no less wide extreme than heaven and hell, a state of positive happiness, and a state of positive misery. If there were no other inducement to prayer, than the very gratification it imparts to the soul, it would deserve to be regarded as the most important object of a Christian; for no where else could he purchase so much calmness, so much resignation, and so much of that peace and repose of spirit, in which consists the chief happiness of this otherwise dark and stormy being. But to prayer, besides the inducement of momentary gratification, the very self-love implanted implanted in our bosoms would lead us to resort, as the chief good, for our Lord hath said, "Ask, and it shall be given to thee; knock, and it shall be opened;" and not a supplication made in the true spirit of faith and humility, but shall be answered; not a request which is urged with unfeigned submission and lowliness of spirit, but shall be granted, if it be consistent with our happiness, either temporal or eternal. Of this happiness, however, the Lord God is the only judge; but this we do know whether our requests be granted, or whether they be refused, all is working together for our ultimate benefit.—*Kirk White.*

QUENCH NOT THE SPIRIT.

"As you prize a hope for eternity—as you wish to 'flee from the wrath to come,'—and to 'flee for refuge to the hope set before you'—beware of smothering early convictions; they may prove the first dawn of eternal day upon the soul—the first visit of the quickening spirit to the heart.—Guard them with unceasing watchfulness—nourish them with believing prayer—'exercise' them unto practical 'godliness'—'Quench not the Spirit'—let not the spark be extinguished by opposition of the world—let it not expire for want of the fuel of grace—let it not lie dormant—inactive—'Stir up the gift of God which is in thee.'"—*Bridges on the 119th Psalm.*

Poetry.

FIFTY-SIX WANTS.

I want to feed on Jesus' word,
I want communion with the Lord;
I want salvation full and free,
I want my Father's face to see;
I want to prove each promise sweet,
I want to live at Jesus' feet;
I want his mercy every day,
I want upholding all the way;
I want to live as Jesus' bride,
I want his precious wounds to hide;
I want to prize his fulness more,
I want his person to adore;
I want to hear his heavenly voice,
I want in Jesus to rejoice,
I want to join in him my faith,
I want to credit all he saith;
I want to trust him with my all,
I want on his dear name to call;
I want to die to all things here,
I want on him to cast my care;
I want to see his gospel spread,
I want on Satan's power to tread;
I want to see the proud made sad,
I want to see poor mourners glad;
I want to see the hungry fed,
I want by Jesus to be led;
I want him as my guide and friend,
I want him to my journey's end;
I want him as my priest and king,
I want his precious love to sing;
I want him as my rock and tower,
I want him in each trying hour;
I want him as my brother dear,
I want my Jesus ever near;
I want his eyes, his hands, his heart,
I want with all besides to part;
I want him as my husband kind,
I want in him my all to find;
I want him as my daily bread,
I want him as my living head;
I want him as my hiding place,
I want him as my God of grace;
I want him as my life of peace,
I want him as my righteousness;
I want his great atoning blood,
I want to bathe in that dear flood;
I want his spirit's voice to hear,
I want the love that casts out fear;
I want him now in Achor's vale,
I want him when all hell assail;
I want him when all flesh gives way,
I want him as my only stay;
I want his smiles, his looks of grace,
I want to see him face to face;
I want his wisdom, strength and love,
I want to dwell with him above.

MISCELLANY.

A FRAGMENT.

'Twas Sunday evening: the last rays of the setting sun had tinged the horizon with gold—the vault of heaven was cloudless, calm and serene. Mingled sounds of the pearly rivulet, and the bird of song, came stealing upon the soul, sweet as the visions of youth—soft murmurs broke in upon the stilly silence, like music on the hour of repose. The lake unruffled by a single breeze, seemed to smile in its quiet rest, as if storm and tempest were a thing unknown—its boundless depths were glowing brightly as the polished mirror, with unnumbered trees and blossoms impressed upon its bosom.—The gentle zephyrs so lightly breathed upon the downy bowers, that even the aspen leaf would have forgotten its trembling. The glad earth, which I had seen but a few short months before clad in a wintry garment of fleecy snow, was now clothed in cheerfulness and smiles, declaring that blight and frost had passed away.

Mingled recollections came crowding thick and fast upon the soul—when turning an angle in the road, the village of ———, now my home, burst upon my view in all its peerless beauty: the much loved friends I had left but a few months ago, blooming in health and happiness, might now be slumbering in the narrow house of solitude and silence; and the blossoms of May might now be blooming over their resting place. 'Twas the hour of prayer. With countenance beaming with health and hope, with hearts beating high with gratitude to the Author of all good, the children of the Most High came up to the tabernacles.—There before the altar—there, in the temple of the Eternal, was raised the anthem and the song to Him who made the world. Not to appease his vengeance did his children bow before him, but to thank him for that kindness, and the care which knows no bound.—At this hour so beautiful and bright—the type of that glorious world where tears and sighs are never known—when the soul is filled with joy and gladness—'tis there in that soft hour of peace, when communing with him who is invisible, that we have a foretaste of those unspeakable joys that flow at God's right hand—'tis there we look forward to that bright period, when purged from every impurity, and earthly frailty, we shall wing our way to a home of glory, where our praises will be without trembling and our thanksgiving unmingled with tears.

GUESS WORK ADVICE TO THE LADIES.

When I see a man a lover of gold more than God, sacrificing integrity itself to mistaken interest, I guess that that man is seeking happiness where it is not to be found, and that he would be miserable in the midst of plenty. Girls, don't marry a miser, he will deny you the necessaries of life, and will eternally disturb your peace with numberless evils in anticipation. "Take no (anxious) thought for the morrow, for the morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof."

When I see a man a lover of idleness more than of judicious industry, sacrificing even his indispensable interest to a grovelling spirit of indolence; I guess that that man will soon know what it is to be poor and miserable.—Girls, don't marry a lazy man, for he that is devoid of energy, must be devoid of feeling also, and will not therefore be sufficiently stimulated by affection for his family, to provide for their support; and holy writ informs us that "he who provides not for his own household is worse than an infidel, and has denied the faith." "Go to the ant thou sluggard, learn of her ways and be wise, which having no guide, overseer, nor ruler, provideth her meat in the summer and gathereth her food in the harvest."

When I see a man a lover of whiskey more than water, wasting his wealth in wanton ways, sacrificing his health and reputation to the gratification of a beastly appetite, I guess that that man will drain his kegs to the very dregs, that he is not long for this world, and the sooner he leaves it the better for himself and those connected with him. Girls, don't marry a drunkard; of all characters in the world he is the most to be dreaded and avoided, for drunkenness is the school of every other vice—it is the high road to ruin; therefore, ye lovers of strong drink, remember the words of the wise man. "Look not thou on the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright, at the last it biteth like a serpent and stingeth like an adder."

When I see a man a lover of self more than of society; in company engrossing the whole conversation to himself, sacrificing every principle of politeness to a dictatorial disposition, few as he admires, I guess he will find still fewer to admire him, and none to think as much of him as he thinks of his noble self. Girls, don't marry a proud, conceited, talking spark. He is too much in love with himself, to leave any place in his affections for you, and rest assured where love is not mutual, life cannot be prosperous or happy. "Seest thou a man wise in his own conceit there is more hope of a fool than of him."

When I see a man a lover of pleasure more than of propriety, sacrificing principle to passion—prone to prostrate all his future prospects before present evil propensities, I guess that that man will reap pain instead of pleasure and that pleasure itself will pall on his palate.—"There is a way which seemeth right unto a man, but the end thereof is the way of death." Girls don't marry a lover of pleasures, he cannot perpetually please.

When I see a man prodigal of his property, pouring it out profusely without any regard to the precepts of prudence, I guess that that man is precipitately pacing the path to poverty.—Girls, don't marry a prodigal, unless you please to be poor and proud.

When I see a man of clear head, a warm heart, and good habits, willing to sacrifice his property and his person if necessary to the general welfare, I guess that that man would make a good citizen, and affectionate husband, a kind father, and a happy man. Girls, keep a good look out, and when you find such a character and get the offer of him, don't stop to inquire whether he is rich or whether he is descended of a great family—take him—and your days shall pass sweetly away, and your sun set clearly. "Mark the perfect man and behold the upright, for the end of that man is peace"—*N. C. Liberalist.*

From the New-York Observer.

HORRID AFFAIR.—A most horrid and cold-blooded murder was perpetrated in this city on Thursday of last week, upon the person of Mrs. Ursula Newman, late of Philadelphia. It appears that Richard Johnson, who boarded with her here as well as at Philadelphia, had been to Rochester, whence he returned with an infant child, which he attempted to force Mrs. Newman to accept and acknowledge as hers. [It appeared in evidence before the Court, that they had lived together as man and wife for two or three years, though not married.] This she refused to do; on which Johnson threatened to shoot her, and actually proceeded to do so, by discharging a pistol at her, charged with buckshot, four of which entered at the right breast and lodged near the back bone. The ruffian then fled, but speedily returned with the pistol in his hand containing a charge of slugs, exclaiming with an oath, "if the first did not kill you, this shall!" By this time a number of the boarders and neighbours had collected, but all stood aghast at the appalling spectacle, except the eldest daughter of Mrs. Newman, a young woman about eighteen, who courageously seized the murderer's arm and endeavoured to divert the deadly aim. But proving unequal to her task, (her hand, however, still on the instrument,) Johnson fired. The pistol burst, lodged a number of slugs in Mrs. N's. arm, lacerated the arm of the young woman dreadfully, and also hurt the villain's own hand. He was now captured after some exertion, tied upon a cart, and carried to the police office. Mrs. Newman lingered in anguish the most distressing, until Saturday at 11 o'clock, A. M. when she expired. The Rev. Mr. Mason, of the Cedar-street Church, attended the dying woman, and administered the consolations of religion. We understand that she has left seven young children, utterly destitute of the means of support.—The Commercial states that *this Johnson was printer of the Infidel paper called The Correspondent.*

A BEAUTIFUL MONSTER.

There is now in one of the prisons at Bremen, a female, in the bloom of youth, and very handsome, who is charged with having poisoned sixty-five persons, amongst whom were three husbands and five lovers. The motives for these crimes were love, jealousy, ambition, or avarice. One of the victims was a physician, who, after having examined one of the persons, and pronounced the cause of the death, was himself poisoned on the following day. On being apprehended by the police, and examined, poison was found concealed in the hair-papers of her head, and she acknowledged thirty-nine of the murders.—*Courier des Tribunaux.*

A HERMIT.—A most singular being has resided, till a few days since, near Fort Utrecht, L. I. He was, to all intents, a hermit, having lived alone for these last twenty-five years. A female he would never allow to enter his door. His name is said to have been Abraham Van Brunt, and his age is supposed to have been between sixty and seventy years. On the 15th ult. he was found dead in his bed. The Coroner held an inquest over his body—Verdict, that he came to his death by the visitation of God.—*Jour. of Com.*

BIBLES.

THE public are respectfully informed that the Kentucky Bible Society have a large supply of Bibles, *printed at New-York*, which they will dispose of to all Bible Societies and Associations for distribution in this state, at *New York prices*. Application must be made to LUTHER STEPHENS, (Lexington) the Society's Treasurer.